

Printed by *Felix Kyngston* for *Thomas Man*, and are to
be sold at the signe of the Talbot in Pa-
ter-noster row. 1619.

THE

WARRIORS

OF

INDIAN HISTORY

LONDON

Printed by J. G. & Co. for the Author, at the
the following of the Table in Part

of the Table in Part



TO THE RIGHT HONORABLE, AND RIGHT

Worshipfull his Maiesties Iⁿst^ru^ments of the

Peace, neere about *Hammell* in *Oxfordshire*:

*the Author wisheth everlasting
happinesse.*



Ight Honourable, and right
Worshipfull, may it please
you to heare whilest I giue
my reasons: first, for the pub-
lishing: secondly, for the de-
dicating of this small worke
to your honourable selues.

Two great Commanders
send these papers (to dispatch the first) to the presse,
Hope, and Feare; hope of doing some good, wher-
of I lesse despaire now than heretofore, sith alreadie
some encouragement is giuen, and the Drunkards
disease not found beyond Gods cure.

Feare, lest this our Countrey be ouerflowne, with
drinke first, and with plagues next, if we in the Mini-
stery, and you in the Magistracie hold our selues still
quiet. The sinne now vnder censure, hath (I know)
been often encountred, both with the Word and
Sword: but (I know not how) Hydra-like it gaines
head by its wounds, and sprouts faster, and spreads

THE EPISTLE DEDICATORY.

farther by cutting like a pruned hedge. There is (they say) an Art of drinking now, and in the world it is become a great profession; there are degrees and titles giuen vnder the name of Roring boyes, damned crew, &c. there are lawes, and ceremonies to be obserued, both by the firsts and seconds, &c. there is a drinking by the foote, by the yard, &c. on the dye, on the knee, &c. a drinking by the dozzen, by the scores, &c. for the wager, for the victorie, man against man, house against house, Towne against Towne, and how not? There are also tearmes of Art, fetched from Hell (for the better distinguishing of the practitioners) one is coloured, another is soxt, a third is gone to the dogs, a fourth is well to liue, &c. but none is drunken, that is as odious here, as Adulterie in that state, wherein no body is chaste.

These vn sufferable abuses abroad, made me to thinke of home, and resolute of meeting the enimie vpon the frontiers, rather than in our Townes; and of repelling him timely, rather than of trusting to a *firma eiectione*, when he had gotten possession. The truth is, wee are rather too late, than too early; our Townes are already surpris'd, our men so wounded, that some reele in the streets, some are taken vp little better than dead in the high wayes. In this surprisall vnder mine owne view, it behoues me to doe the office of a watchman, and to blow the Trumpet: and thus I haue dealt truly with you in the first poynt, I expect neither profit, nor credit, nor thanks for my paines in this kinde: only I tooke the Philosophers counsell, who wisht me to price conscience aboue applause. What may be objected against my resolution, my selfe foresees, and the Reader in due place

Conscientie satisfaciamus, nihil infamam laboremus.
Seneca.

(left)

THE EPISTLE DEDICATORIE.

(lest this Epistle proue monstrous for length) shall vnderstand. Now for the second, why this Sermon (such as it is) should flie to you, it is not hard to diuine, your interests being so iust and great both in the man, and matter: for my selfe, I acknowledge my debt to be great, as to some of your ranke on the other side the shire, so to you all generally on this: my place binds me to call vp some of you, and for the rest, kindneses receiued are bonds also, I am not ignorant how some of you haue pleaded my cause more than once, when my speeches with *Hannibals* haue bin charged with two sore faults, viz. for being too true, and too free: neither may I forget, what iourneyes, and paines, haue bin vndertaken to do me good by others, and what acceptance my poore paines and person haue found with all. All which curtesies I know not how otherwise to answer, but only by acknowledging the debt, and by admonishing you of a duty. For the matter, I know not at what bench to commence a suit against Drunkards, if not at yours; you are as stakes in a hedge, that must keep al from reeling, the Captaines of the Prouinces that must giue the victory, and the very men to whose cognizance this abuse most properly belongeth, to you (me thinks) I may apply the words of *Mordecai*, If you altogether hold your peace at this time, deliuerance shall be from some other place, but you, and your fathers houses shall be destroyed, &c. And who knowes whether you are come to this honour for such a time as this? Yea, wherefore hath God aduanced you, your Priuie entrusted you, wherefore haue you taken vpon you the place, name, and of Iustices, but for such like seruices? Perhaps you will tell me,

Sr. W.P.

Sr. T.Ch.

THE EPISTLE DEDICATORIE.

that we in the Ministry are in some part of a fault, for not crying downe the sinne, and catechising our people better. If so, mine answer is ingenuous: I am content to owne some part of the blame, so you will passe an equall sentence betwixt all offenders. I will not excuse our selues, the Commons, the poore, vnder-officers, &c. nor can I on the other side excuse the behauiours of two many Gentlemen. I am deceiued, if foure things in some of them, haue not bin some occasion of drunkennesse in this Kingdome. The first is want of Hospitality: time was, when the poore traeller was sure to finde in most Townes of marke, two Innes to drinke at; the one the Manner-house, the other the Parsonage house: now men are knowne by their houses, not the houses by the men (as one of that ranke complaines): the Master of the house flies, and sometimes carries behinde him a peece of the Church too; and by this meanes the Mannour is without drinke, the Parsonage without mault, and then what followes? traellers must needs haue drinke, thererfore there must be Alehouses; and what will follow next, who knowes not?

*Hec vobis, non
de vobis, vt ali.
Bern.*

The second is, want of vpholding tillage and husbandrie, work the husbandman out of his dwelling, (either by turning him to a rack-rent, or by sending him to looke a dwelling in some market towne) and what becomes of him? either he turnes Badger, or Maultster, as knowing none other trade; which two callings symbolize very much with that of the Ale-mans: and how many by their Landlords are thus vsed? Our bigger townes (which by this meanes like *Antiochus* his Armie, are fuller of mouthes than hands) are strong euidences.

The

THE EPISTLE DEDICATORIE.

The third is want of gouernment in particular families: were I to seeke a Tobacconist, I would as soone looke him in a Gentlemans house, as in any mans. In truth, where more abuse, than in some such places? who more outrageous in Innes, Tauernes, Alehouses, than either the master or the men? If on-ly Tinkers, and Pedlers, and beggers frequented such houses, a Constable, or officer mought be heard, an In-keeper might be master of his owne house: but drunkenness finds such friends and patrons, that neither the one, nor the other sort dares speake a word.

3

The fourth and last thing more neerely concernes your own callings, and that is want of due seueritie; the goodnes of your natures, & educations, enclines you to mercie, a most sweet grace, if it be not mistaken, and misplaced: but (alas) tis no mercie to suffer Locusts to eate vp the childrens bread, and to turne in swine to the labourers drink. I am heartily sorrie to see how many good natures are deceiued with this counterfeit of mercie, when Iustice should take place against both places, and persons offending. Hath any man offended? If he be poore, tis mercy to spare him; if great, tis pitie to disgrace him, hath any house. Alas, if you pull downe their signe, they cannot liue, the towne must keepe them: so mercie keepes vp signes, and (which is worse) sets them vp too. Hath a seruing-man spent his strength & time? tis mercy to make him a passe, and giue him a license to sell Ale: hath he bin wild, and dishonest? in mercie license him, to keepe him true and honest: as *Julius* made one Cardinall, to keep him sound and vp-right. Now surely a Cardinals hat against heresie, and a signe-post against dishonestie, are medicines much

4

Julius 3.

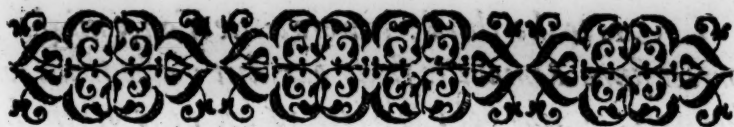
THE EPISTLE DEDICATORIE.

much at one. Oh stiffen your selues against this melting counterfeit, and suffer not the cries of a swine, the entreaties of a seruant, of a friend, of a Gentleman, of a fellow Iustice, to tye your hands from smiting a sin so prouoking. The Lord in mercie, both to you and vs, hath confined you (ordinarily) to your owne Countrey and Countie, hee hath giuen you with good *Vzzab* to loue husbandrie, hee hath wrought in you some deale of care of your owne families, some zeale for the common good: you haue proceeded to some degrees of roundnes against this sin, we thankfully acknowledge what is done, & crie still in your eares, as the Smith in the Landgraues, when he thought him too milde, *durefcite, durefcite*.

There is a cruell mercy, saith one; there is a pious crueltie, saith another: reiect that, embrace this yet more and more: and (if it be possible) ease the Lord of contentpts, his Anoynted of complaints, your Countrey of a burthen, your selues of trouble and of danger. You often complaine of bastardies, sheep-stealers, hedge-breakers, quarrellers, and the like: will you be eased of these diseases? Belecue it, these gather into the Alehouse, as the humors doe into the stomacke against an Ague-fit; take them there, driue them thence with some strong Physicke, and you heale our Townes and Corporations of infinit distempers all in one. I haue exceeded, I craue pardon, and beseech the Lord to make you still and still to doe worthily in Israel.

*In all Christian seruices to
be commanded;*

ROB. HARRIS.



TO THE HONEST READER.

Reader, I must now be beholden to thy patience, not onely for the manner of writing, but for the matter written off. To declaime against such a sinne, in such an age, and such a Church, will seeme a practice needlesse, unmannerly, unseasonable, all in one: needlesse, because enough is said already of this argument: unmannerly, because it is an ill bird that defiles her owne nest; unseasonable, because experience hath taught vs (in many a Feuerdentius and Fitzimond), how ready the Papist will be, to cast the shame of some vermine into the face of our whole Church. But giue leaue to answer all in order.

1. To the first, I answer by way of grant; it is true, others haue written of the same subiect: secondly, by way of instance; I haue not seene their writings, nor are they very obuious; if they were, yet such a disease needs a Counsell, and Colledge of Physitians.

2. To the second thus: first, I know no Church vnder heauen fuller of learning and holinesse, than ours in England: secondly, neuerthelesse, I know no field, but it hath weedes, no flook but it hath chaffe, no mine but it hath drosse, no body but it hath excrements: and thirdly, to reprove these as freely, as they shew themselues clearely, was once the practice, and honour of our Fathers; and therefore no errour in vs now, so long as we rather plaster open blaines, than discover secret slips.

See the Prophets and Apostles, and Fathers of both Churches.
Non arcana re-
tego, &c. Bern.

To the Reader.

3. As to the third: It were pittie if vice might not correct sinne. Romanists fault our diet: aske them what they were, ^a who hold sobriety to bee none other thing than humour and singularitie, ^b religion and good fellowship to be termes conuertible? aske them of what age and sect their ^c Poets spake, when they spake most against drunkennesse.

Aske them whether intemperancies of this nature, be not (by their ^d Case diuinity) to be ranked amongst venials; and more particularly, whether there were not a ^e Schoolman too, who at all adventures, would make drunkennesse veniall. *Veniam habent, quæ ignorantibus ebi-*

Aske them whether they neuer viewed the head and the belly of their owne body, and whether (not to speake of inferiours) they neuer heard of one Nicholas the fifth, or Leo the tenth, or Iohn the twelfth (aliàs the thirteenth). Surely these Popes were merry fellowes in their generations, chieflly the last, who had a great deale of wrong, if he neuer drunk a health to the ^f Diuell himself.

Thus if these open their mouthes, thou knowest how to shut them againe: for thy selfe and others (that be ingenious) more words need not; I haue said doe thou reade, and so remaine mine, as I

Thine in the Lord

Rob. Harris.

Hanwell, April 22.

^a Si castus aliquis aut frugalis in collegio: singularis, insanus, &c. dicitur. Clemang. ^b Ibi maior putatur religio, &c. Bernad Will. Abb. Clun.

^c Ebrietas placet, &c. O monachi vestri stomachi, &c.

^d V. Azor. Agraphys and others, &c.

^e This is said to be Bonauenture: v. fr.

^f White, of whose trust I take this last.

^g V. Liaspr J. 6. per tot. p. 107. c. 7.



THE DRVN- KARDS CVP.

Esay 5.11.to 18.

Verf.11. *Woe unto them that rise vp early in the morning, that they may follow strong drinke, that continue untill night till wine inflame them.*

12 *And the harpe and the viole, the tabret, and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the operation of his hands.*

13 *Therefore my people are gone into captiuitie, because they haue no knowledge; and their honourable men are famished, and their multitude dried up with thirst.*

14 *Therefore Hell hath enlarged her selfe, and opened her mouth without measure: and their glory, and their multitude, and their pompe, and he that reioyceth, shall descend into it.*

15 *And the meane man shall be brought downe, and the mighty man shall bee humbled, and the eyes of the lofty shall bee humbled.*

16 *But the Lord of Hoasts shall be exalted in iudgement, and God that is holy shall be sanctified in righteousness.*

17 *Then shall the lambs feede after their manner, and the waste places of the fat ones shall the strangers eate.*



As before, so here we receiue some Sermon notes: the Preacher is *Esaiab*; the hearers, *Iudah* and *Ierusalem*; the Sermon, worthy such a Teacher, an incomparable Prophet: trace him, and you shall find him still like his noble selfe, most pithy and power-

full in his applications.

1 As for his Auditorie, Iudahs sinnes admit a double aggrauation; one from Gods vnutterable kindnesse vnto them, deliuered in a stately manner, in the forefront of this Chapter.

2 Another, from the qualitie and multitude of their transgressions against him, dispatched in the residue. These sinnes of theirs, for number, prooue many; for nature, heauy. The Prophet hauing first wrapped them vp in a parable, now vn-folds them, and so makes good the generall charge by parti-cular instances. The first Instance against them, is, an vn-sufferable abuse of their wealth and plenty, partly in the get-ting, and partly in the spending. In the getting, they serued no other masters than these, Couetousnesse and Ambition; still hauing, still crauing; and therefore they should receiue no better wages, than emptinesse and basenesse. In the spend-ing, they were as riotous, as in the gathering, couetous; and of this latter sinne they are now indited. Where first our Prophet layes downe the offence; secondly, passeth sen-tence. The offence is in a word, abusive drinking (the abuse of eating not excluded, as appeares, vers. 17). This sinfull drinking is described by the matter, wherein the failing was, and by the causes and effects thereof. The causes or parties offending, are set forth by three actions; first, they rise eare-ly, and are vp in the top of the morning on this errand, wherein they are but too too diligent, and vnseasonable, contrary to the rules of temperance and customes (as it seemes) of their owne countrey.

Secondly, being vp, they like not losse of time, they pursue (saith the text) the liquor from cup to cup, from house to house, from towne to towne.

Thirdly, when they are at it, they are no flinchers, they sit by it from morning to euening, or (as the words will also beare it) from one dawning of the day to another, they sit compasse: these be the parties spoken off, and spoken a-gainst, vnder the name of drunkards, if *Esay* can iudge.

The second thing, is the matter and subiect of this abuse)

[*strong*

Verf. 1. to 8.

Verf. 8.

Verf. 9, 10.

Verf. 11.

V. Sanct. ad locum.

And so *Muscul.*
ad loc

[strong drinke and wine] the fruite of the vine, and of other both trees and graines : for the Prophets word is very large, and containeth all drinckes of strength besides wine (in this place), whether simples or compounds, whether of fruits (strictly so receiued) or of corne; as Cydar, Perry, Beere, Ale, &c; none of these came amisse, so they were of spirit, only because they drunke not out of neede, but lust; not for health, but delight; therefore they would haue it right: and this is the second thing.

שכר

In the third place follow the effects (at least, companions) of this misplaced drinking.

Wine (thinke the same of other liquour according to their strengths) inflames or pursues them. Indeed it doth both; it inflames the bloud, and casts into feuors (as the word would seeme to import); it inflames the soule, and fills that with lusts as hot as hell; it inflames the whole man, and causes a dropsie and strange thirstinesse; and withall, it pursues the man as fast, as he pursues it, forsing him still vpon more and more, and filling him with those suckers and horse-leaches, that neuer cease crying, Giue, giue.

I

דק

Wine (and drinke) thus abused, carried a man quite out of his reason and occasions, and makes him so sensuall, that hee shall mind nothing but his lusts, the Harpe, Viole, &c.

2

Verf. 12.

Their drinke or feast (so the Hebrewes call their feasts in those hot parts), where more was drunke than eaten, so with greater reason may *Esay* call the drunkards banquet, whose bread and flesh, whose first and second course is drinke, and little else than drinke: as if he should say; They feede vpon pleasures; after drinke, they call for musicke; after one Instrument, for another; the harpe for my money (saith one) the violl for me (saith a second), the more the merrier (saith the third); all, all, lets haue as many Instruments here, as *David* made for the House of God (say the rest), and lets bee merry, and hang sorrow. Thus wine sets men vpon a merry pinne, so that they care not what they spend, what they doe to giue flesh content.

B.c. 56. ult.

Thirdly, this makes a man vtterly forgetfull of God, so that

that neither the workes, nor working of his hands be regarded, that is, neither shall the Lord be acknowledged in the first making, nor regarded in the present disposing of his creatures, either by way of mercy, or of iudgement. Drinke will besot, that a man shall haue no leasure or power to consider, by whom, and why these creatures (thus abused) were made; by whom and why they are either multiplied or subtracted: but the drunkard being drowned, and buried in wine, and mirth, layes downe all thoughts of a God, of a Iudge, and sets all at fixe and seuen.

Thus you haue the sinne, and sinners here endited. This Noble-man, this man of God, hauing thus followed them through all their haunts and Ale-houses, and told them from point to point, what they did and said in the middest of all their cups and quassings; now rises vp, being full of the spirit of the Lord, and iudgement of his God, and proceedes to sentence.

The second part of the Text.

THis sentence was in grosse proposed in the entrance; so soone as *Esay* thought vpon these beasts, fier was in his bowels, and he discharged a woe vpon them: but now hee descends to particulars, and enlarges his woe in this sort.

Ver. 13.

First, he resumes and repeates the cause of their misery, as Iudges vse to doe, when they giue sentence [*therefore*], and [*because they haue no knowledge*]; that is, for their riot and excessse (together with the companions and effects thereof) which hath resolued it selfe into vtter brutishnes, in so much that they haue out-liued all vnderstanding; for this cause (saith the Lord by his Prophet) Ile punish them.

Secondly, he deliuers the sentence in the parts and effects of it; the parts and parcels of the punishment and sentence are three: First, *captiuitie* (the storme that fell vpon their kinsmen of Samaria, much about this time); this they were as sure of, as of the coates on their backs; and therefore the Prophet speakes accordingly [*they are gone, &c.*].

Secondly,

Secondly, scarcitie and famine, the ordinary companion of warre, and harbenger (if not attendant) of captiuitie.

Thirdly, death, which vsually followes the Campe, and raines in that Citie, which the enemy hath blockt vp, or begirt with souldiers. These are the particulars of their punishment and sentence; which how they were made vp, they poore soules felt, and we may reade.

The last thing followes, the effects of this doome and execution.

First, in respect of the delinquents, the Inhabitants of Ierusalem and Iudea, euen the chiefe of them.

Secondly, in respect of the Lord who censures them.

Thirdly, in regard of the creatures by them abused, which should feede themselues and others, according to the first institution, and not be any longer, either subiects of vanitie, or instruments of euill; contrary to that goodnesse, which the first creation, and diuine institution put vpon them.

Thus you see the heads of a Prophets Sermon: had you heard this Orator himselfe pressing these things in his owne words, with his owne affections, your hearts would haue melted in your bodies: but we must doe as we may. For the manner, and for the matter, we will not dwell vpon all that is offered, but hasten to that which (after the Prophet) is by vs chiefly intended. He begins (you see) with a woe; and though he were a Courtier, and a Master of speech, to whose elegancies, the roarings, and rowlings of *Demosthenes* do no more answere, than the confused noise of waters in one age, to the sweete voyce of Harpes in another in *Iohns* Reuelation: yet he knowes how to curse as well as blesse, chide as well as comfort; and can speake warre to a rebell, as well as peace to a friend; and if this were no impeachment, either to his breeding, or his writing (who therein neuer met with his match, vntill Saint *Paul* set pen to paper for Rome) I see no reason, why any Teacher now should be reputed rude in speech and behauiour for the like practises vpon the like occasions.

Against, we see in this most heauenly Teacher, a woe in readines

For the famine and pen-
silence, v. *Ios.*
antiq. l. 10. c. 10.

Vers. 14.
For the execu-
tion of these,
v. *Ier.* and
Kings.
Vers. 15.
Vers. 16.
Vers. 17. &c.

Chap. 14.

readinesse for euery disobedience, a woe for the oppressor, vers.8. a woe for the presumptuous scorner, vers.18.19. a woe for the vnrighteous Iudges, vers.20. a woe for the proud, vers.21. a woe for the drunkard, vers.22. as here, so that euerie sinne hath its burthen; and if one alone will make one wofull, what will many? what all? when they meete in one.

And ab. more.

Thirdly, *Esay* deales not his woes and blowes, at randome fighting (as they say of some) in the darke, but as a valiant champion, he encounters the enemy in the face, and opposes to the sinnes of his time & nation, with greatest vehemency; and herein indeed lies the wisdome and faithfulness of a Teacher: then, and onely then shall he prooue himselfe sincere and vnpartiall, when he shall hold his course in the heauens (where being a starre he is placed), notwithstanding the encounters of contrary orbes and motions; vpon this ground *Esay* then, and I now, set vpon this monster, drunkenness, it being now as shamelesse, as then it was fearelesse; passing therefore all other particulars, lets fasten vpon that, which the words doe with their fullest streame carry vs ynto, and there confine our selues to this one proposition. Abusiue drinking is a very dangerous sinne. This point requires no great store of paines or words for explication, wee are all agreed thus farre. First, that euery action of nature, both as it is an action, and as it is naturall, is good. Secondly, that the very same action, which is in it selfe naturally good (being misplaced, and ill-managed) becomes morally bad. Of this nature is the action now in question: Man is no more to be faulted for drinking, than for thirsting, than (in short) for being a liuing and a sensible creature; only actions of this kind (being not simply and absolutely good, but in a respect) may easily and accidentally become bad. Drinking then is not simply condemned; but (so) drinking: that is, such drinking as *Esay* speakes of (in a word) abusive drinking: but of the words enough. For confirmation of this point, me thinks we need not say any thing, if it be a sinne (so) to drinke, then must it needs be dangerfull; and if it be the abuse of a good thing,

Dof. 1. propounded.

Dof. 2. expounded.

V. Chrys. ad pop. Ant. hom. 71. & alibi, vinum Dei opus est. ebrietas diaboli.

Dof. 3. confirmed.

thing, then will it also proue sinfull: but it must be a very faire Print that the Drunkard can reade, and proofes must be very cleare, else he cannot taste them (so I speake, because he weares his eyes in his tongue), and therefore we must stand to proue the snow to be white, and to shew, that howsoeuer drinking be needfull; yet the abuse of. drinking is both sinfull and hurtfull, nay, exceeding perilous.

Thus then wee first reason from authoritie. That which God curses, and smites with heauy iudgements, that is a dangerous sinne; hee both curses and smites disordered drinkings, therefore this is a dangerous sinne. The curse we may find written in blood, in many places of the Word; Woe to drunkenesse (saith *Esay*): Woe (saith *Habacuck*): Woe (saith *Salomon*): Howle you drunkards (saith *Ioel*): Weepe yee feast-mongers (of this kind) saith *Iames*. And which of Gods seruants hath not a woe in his mouth to throw at this sinne? The iudgements and executions we meete with all, in stories of all ages, and writers of all sorts: but what should we runne into particulars, when we find and perceiue two worlds of people to fall vnder γ curses due to this sin in part. Abusiue drinking help to drowne the first world, as the story tells vs; they eate, drank; they did these things vnseasonably (when God called to mourning), excessiue, more like beasts than men, continually passing without breathing from one to another (as S. *Luke* elegantly deliueres it). In summe, they dranke (for our purpose) disorderly, therefore God said, satiate your selues with liquor (whereof you haue been euer so thirstie) and choaked them with a floud; and as it hastened the destruction of that world, so will it of this (as our Sauiour vpon the like premisses inferres the like heauy conclusion in the same place); nay, this sinne will kindle flames of hell in the drunkards soule, and will cry to heauen for his barment there, 1. Cor. 6. and therefore sure it is dangerous.

I

Hab. 2.

Ioel. 1.

Iames. 5.

Matth. 24.

7. 27. 28.

Luke 17.

Matth. 24.

2

Againe, that practise which blind nature abhorres and detests, must needs be very odious and perilous, now such is the disorderly vse of drinke, nature loathes it and trembles at it, as might be shewed (if needfull) by the Lawes and con-

C

stitutions

*V. Stobe, for
the Greeke
Poets.*

stitutions of all States and Governments, that haue been thought worthy remembrance, by the testimony of the loosest and moystest naturalists, the very Poets, the very Greeks who haue condemned sippings and drinkings, as well as drunkenness.

Lastly, by the verdict of the drunkards owne conscience, which fills his face with shame and blushing, when he is called by that name, and makes him quake at the sinne it selfe, till hee hath laid this his keeper to sleepe, and blowne out that little light, that is left in him, and desperately drowned the voyce, and cry of nature, and yet (who knowes it not); nature hath no liuely touch or quick-sight, the matter (alas) must be very grosse that nature seeth foule and sluttish, that she squeams at, yet (behold) that nature (which out of blindness swallowes so many flies) straines at this, and therefore certainly it is no gnat.

*Salmons orati-
on against
drunkenness.
Prou. 23.*

From authoritie (Diuine and humane) we might passe to arguments of another kind, and fall vpon this sinne with many weapons at once, reasoning either from the generall thus: It is a great sinne to abuse any lawfull thing and good creature; therefore drinke. Or from the like thus; To abuse meate to surfet, is grievous; therefore drinke also: or from the contrary, or from the causes, or from the effects. But *Salomon* first, and *Esay* since haue saued vs this labour; and it will be sufficient for vs to transcribe their orations, and to heare them speaking in their owne words. First then *Salomon* hauing else-where let fall many disgracefull tearmes against this sinne, in his 23. Chapter he presents vs with a full oration and inuective making for our purpose: the sinne by him controled, is abusive drinking (verf. 30.), the carriage and order of his speech very artificiall: first, arguments are brought against it: secondly, answers are giuen to obiections that are made for it, the stile is very lofty and rhetoricall, the manner of his discourse (stript of his flowers and colors) ouer and besides diuine authoritie in euery word is this, disordered drinking fills a man with all curses and miseries, naturall and spirituall, therefore it is to be shunned as most hurtfull;

hurtfull; this is, first, proposed; secondly, proued from a particular enumeration and induction, &c.

In the generall, there is woe and alas, to euery abuser of Verſ. 29.
 drinke: first, miseries vnſufferable, and ſuch as ſhall cruſh
 (first or laſt) the tipler, and make him blow, and ſweate vn-
 der them: the woe is not ſet downe in Gods booke, the (alas)
 will one day be fetched out of his ſides. Then in particular,
 this practice fills him with much ſinne againſt others, viz.
 drinke abuſed, doth breed brawles, and make quarrels:
 where the party dares bee bold, it makes him braule with
 neighbours, fellowes, hoſteſſe, ſeruants, children, wife, all; the
 drinke hauing bitten him, he runnes like a mad dog vp and
 downe, snapping at euery body; first, he ſhakes his owne
 people in his own yard, then all that come within the breath
 of him, hauing once fallen out with his owne wits and mem-
 bers (that one goes one way, and another another way) hee
 can agree with no body, but prooues raging mad, as a Hea-
 then (after *Salomon*) could ſay.

*Inſania volun-
 taria. Sen. ep.
 l. 12. ep. 48.
 Fecundi cali-
 ces, &c.*

Secondly, as he can il rule his hand, ſo worſe his tongue; fat
 cups oyle that ſo much, that it cannot ſticke; drinke doubles
 his eyes and eares, he ſees (in his conceit) all things double:
 but it multiplies his tongue beyond number; one drunkard
 hath tongue enough for twenty folke, and hath ſomewhat
 to ſay to euery queſtion and perſon; he is then a good A-
 ſtronomer, Logician, Philoſopher; and what not? A Cun-
 ſtable, Juſtice, Preacher, Counſeller, a King; and who not?
 What cannot he doe? what doth he not know? what will
 he not ſay? Any ſecrets are then reuealed, of friends, of wife,
 of ſtate; yea, his owne heart comes vp as eaſily, as ſome of
 his drinke, and you ſhall aſtoone perſwade a ſtone to ſpeake,
 as him to be ſilent; now he railes, now he ſcoffes, now hee
 lies, now he fawnes, now he ſweares, now he bans, and can-
 not be quiet till his tongue be wormed.

Secondly, as he is a foe to others, ſo no friend to himſelfe,
 whether ſoule or body be conſidered: for body, hee is moſt
 ſenſible of that; and therefore *Salomon* doth well to begin
 there: he drawes miſery vpon himſelfe from others, he cre-

ates misery to himself with out others. First, (saith *Salomon*) he hath causelesse wounds, needlesly procured, though deservedly inflicted: he hath small reason to draw vpon himselfe hatred, shame, smart; there is enough abides him in Hell from heauen: but hee will cause his kindred to forsake him, officers to finite him, Cirurgions, Physitians, Iaylers, Bailiffes, and other Magistrates to be troubled with him, full much against their wills; there is no helpe, but hee must passe vnder the hands of priuate rulers, of publike Gouernours, both in Church and Commonweale; perforce he must to the whip, to the post, to the stocks, or else he prooues a Bedlem.

But is this all? No; though all men giue him passage, yet he will not to his graue in peace, he will doe on execution vpon himselfe, he will bleare his eyes (saith *Salomon*); is that the worst? then neuer care; he will sell two eyes, to falsifie one tongue: but that is not the worst, he meanes two things: first, that he distempers himselfe: secondly, that hee disguises himselfe. For the first: Who can recount the hurts that by this meanes come to the whole body, especially to head, stomack, liuer, and the more noble parts? who can recite the Rheumes, Goutes, Dropsies, Apoplexies, Inflammations, and other distempers hence ensuing? Beleeue a man in his owne art: The distempered body, the more it is filled, the more it is spilled.

ἰσχυρὸν ἀνδρείφης
μακάριον βλάψης.
Hipp. Apho.

V. Plin. nat. l.
14. c. ult.

For the second: What one sinne more mangles and defaces Gods Image, and mans beauty, than this? how doth it dam vp the head and spirits with mud? blow the cheekes with wind? fill the eyes and nose with fier? lade the hands and legges with water? plague (in short) the whole man with the diseases of a Horse, the belly of a Cow, the head of an Asse, &c. and turne him into a very walking dung-hill?

Thus *Salomon* hath furnished vs with some reasons against this sinne: the drunkard now interrupts him (as one impatient of farther speech) before he can finish his oration: faine he would shift off all, and therefore moues euery stone: first,
it

(if it might be) he would deny the fact : secondly, or (if that may not be) he will stand to his action, and make good his practise. For the first, thus he speakes, what of all this ? yeeld euery word that is spoken against drunkenness to be true, grant it as bad, or worse, than its made, whats this to me ? the question stickes here, who is a drunkard ? for my selfe, I was neuer so gone yet, but I knew the way home, I could tell what I did, what I said, &c. The diuine Orator answers (and his answer is also ours) They that tarrie long at the wine, they that goe to seeke mixt wine, they are the parties to whom the woe belongs, they are to be ranked with drunkards. Drinke then is not only abused when it turnes vp a mans heeles, and makes the house runne round, (as one speakes) but when it steales away the affections, so farre, that a man cannot make too much haste to it, take too much paines for it, spend too much time at it. Beleeue it, if a man drinke too much for his purse, too much for his calling and occasions, too much for his health, and quiet of bodie and minde, *Salomon* calles him a drunkard : yea a drunkard, though hee take not too much for his braines : for why ? a man hath no more reason, or warrant, to drowne his time, his estate, his liuer, his stomach, &c. than his wits, & braines : nay, seeing in cases of this nature, things are rather measured by the intention and affection of the doer, than by the issue and euent of things : why should not a man be deemed a drunkard, for his inordinate affection to drinke, as well as an Adulterer for the like affection to his neighbours wife ? Nor needs that trouble vs, which Philosophers tell vs, that no man desires drunkenness : for the same may be said of euery other sinne : sinne, as sinne, in its owne colours and nature, is neither desired, nor desirable, but only as its disguised, and offers it selfe to the vnderstanding and will, in the likeness and habit of goodness : drinke is desired, though drunkenness be not, and company, and sport, and all occasions of the sinne : and when to these, the desires are carried with too much strength (the man that should be master of his desires, and not a seruant to them) deserves for his folly,

Verf. 30.

Seneca. *Gratum errantium, tecta ipsa mobilia, &c.*

*V. Plin. Censure
of Torquat. ubi
supra.*

Theres an art
of drinking,
saith the same
Plinie.

to heare drunkard. Hence *Salomons* description, which in truth will not suite with any other drunkard, than this now spoken of: alas, if none be drunke but such as haue lost their legges, tongues, senses, that lie tumbling in their owne vomite, and sleeping in a guze, what should *Salomon* speake of quarrels, babblings, &c. Such be as dead as a dorenaile, ring a bell in their eare they heare not, much lesse can they speake; scoffe them, rob them, smite them, spurne them, they stirre not, much lesse quarrell: only its your mannerly, sober Methodicall drunkard, that drinckes by the houre, and can tell the clocke, that drinckes by measure, and by rule, first so much Ale, then such a quantitie of Beere, then of Sack, then of Rennish, then back againe from Wine to Ale, from Ale to Beere, till the raines be cleansed, the liuer cooled, the stomacke set vpright, and heate and moysture brought vnto a iust and euen temper: its he that *Salomon* speakes of, hee (I say) that when he likes not his host, hath legges to goe to another house, and wit to iudge of the best Brewer; nay, skill to brew himselfe, helpe him but to the simples, and let him alone for the composition: he knowes his proportions, for wine, for sugar, for spring-water, Rose-water, and the other ingredients: nay, if the house be not worth an Iuy-bush, let him haue his tooles about him, Nutmegs, Rosemary, Tobacco, with other the appurtenances, and hee knowes how of puddle ale, to make a cup of English wine, and when he hath brewed, he hath as great a gift in drinking, iust so much as will make him heartie, cheerfull, wittie, healthfull, and no more: this is the man that *Salomon* speakes of, a man of measures, and mixtures, as one of his words import.

Why but (saith the Tipler, (for now he speakes) if *Salomon* speake against this regular drinking, he speakes besides the booke; the vertue of wine (say the like of other liquors) is great, if a man haue skill how to choose it, by its colour, taste, motion, &c. and will (if not receiued to surfet) giue much content, and refreshing; this is knowne, I finde it, I feele it, I perceiue it doth me good, and Ile beleue my owne eyes, and taste, before tenne *Salomons*. *Salomon* answers

swers this: Well (saith he) be not deceiued with shewes and shadows; a man may be drunke, though his eyes be not out, and may be deceiued though his eyes be in too: all is not gold that glisters, all is not paid that is promised; wine promiseth much for the present, but it will deceiue thee in the end; it promiseth health, but it paies sicknesse; it promiseth comfort, but thou shalt finde sorrow; it promiseth helpe, but thou shalt receiue hurt; tis a poysoned potion, an *Amphisbana*, it bites both waies (hereafter, and now too) and carries its sting with it, for all its smiling and flattering face. And thus *Salomon* hath silenced the pratler, and made way to his other arguments, which more immediatly respect the soule: be not wearie if I draw you after him a little further.

Verf. 31.

Verf. 32.

Per se supplicium ebriet. Chrys.

Thine eyes (saith he) &c. follow three companions of this sinne: the first is impuritie, and this is euer one. *Venus* comes out of the froth of this Sea: I will neuer beleue that chastitie euer slept in the drunkards bed; nay, this sinne fils the heart, and eye, (both eyes) if not the life with horrible filthinesse, naturall, vnnaturall, any: this is so cleere a truth, that darknesse it selfe saw and confest it.

Verf. 33.

Nunquam ego ebrium, castum putabo, &c. Hier. in Tit. Those nations are giuen to women and frome & fals care lesse to drunken. An Th. phraske hid it in Al. 22 ca So little for women, & cared for women V. 1. Rhet. 123.

Secondly, his heart (to passe to the second companion) belcheth out peruerse and crooked things, things farre from truth, piety, reason, modesty: oh the beastlinesse that smoaks out of such a mouth! a man would thinke that the Diuell himselfe should blush to heare his child talke, how doth his mouth runne ouer with lyes, against both Christians, and Preachers? What speakes he lesse than whoredomes, Adulteries, Incests, at euery word? heare two, or three talke, when somewhat whited, and you would change the Lycanians language, and say, Diuels are come vp in the likenesse of men.

Acs 14.

Yet we are not at an end: excessiue drinking hath a third companion, and thats senselesnesse, both of one place and case. For the first, lay a drunkard in the seas, set him on a tree, or mast, tis al one to him, he considers nothing, but (as if the prouerbe, A drunken man neuer takes harme, were good scripture)

Verf. 34. 35.

He loseth yesterday past,
and to morrow
to come, saith
Plin.

Piscat. in Prov.
23.

reca up 84

Chrysost.

Vse 1.

scripture) he takes little care what way hee goes in the dark, what bridges hee passes ouer, what hedges hee lies vnder, what falls he catcheth, how hee breakes and knockes himselfe: and for the second, he little feesles what for the present is done, and therefore for the future is no way bettered; hee forgets his pouertie, by that time hee hath gotten a penny; the whip, by that time his doublet is on; the stockes, by that time his foote is out, and therefore the next iourney he makes is to the Alehouse againe. To conclude, construe those two last verses how you will, two things are cleere: first, that this drinking is a besotting sinne, howsoeuer it makes one sometimes as sicke as euer was Seaman (as some also expound these words) and expose him to a thousand perils, yet is he neuer the wiser afterward.

Secondly, that this Droplike disease is almost incurable, partly because a man herein sees not himselfe, and knowes not what to repent of when he is sober (it being a taske almost inuinsible to make him owne those words and behaviours, when he is sober, which in his pots he was author of) and partly because this disease still growes vpon him like a Dropsie, and meanes to liue (though hee dye) being as one saith, an insatiable couetousnesse, as that is an vnstiable drunkennesse.

And thus *Salomon* hath proued our poynt, and yeelded this conclusion; Abusiue drinking is a dangerous sinne: dangerous to body, dangerous to soule, dangerous in its effects, dangerous in its companions, dangerous in this life, dangerous in the life to come. After this most wise writer, it were worth the while, to heare our most loftie Orator declaime vpon the same theme, telling vs how preiudiciall to labour, libertie, liuelihood, and life it selfe it is: but I should be too too tedious, and therefore I rest in that which hath been already spoken in the opening of the text, and post now to some application.

Is this a sinne so dangerfull? then must the consideration hereof humble vs, and bring vs on our knees, both all and some: first, all of vs haue reason to take to heart this sinne, that

that hath drowned many, and threatens all; a sinne odious and lothsome in any, but in vs (who haue, so much light, so many lawes of God and man against it) most vn-sufferable. Well, for the better quelling of our pride and securitie, let vs first see when drinke is abused: secondly, what the kinds: thirdly, what the degrees of those abuses be. And this done, let vs reflect vpon our selues, and see how farre this sinne trenches into this our Countrey.

Besides, *Fædius inebriatur, sobrietatem fronte prætendens.*
Saluian.

The first we thus briefly dispatch: Drink is then abused, when it is not vsed in that order, to those ends for which it was appoynted. The ends were: first, vtmost, Gods glorie: secondly, neere hand, mans good in preserving nature, and fitting man to all required seruices (both in his generall, and speciall calling:) when therefore tis so vsed, that neither is God glorified, nor nature relieued, nor the receiuer fitted to honest employments, nor (in short) any such end proposed and projected (but the contrary) it is abused.

° First, that many people did vse raw, life-blood in this sort, the stories and Poets euer where witness. Secondly, that God (Genesis 9. 4.) alludes to such a practice, seems to me more than probable (see learnedly for this, *Sanct. in Act. 15.*)

For the second, the abuse may be committed many waies, as vice is manifold, vertue vniforme: first, when there is an error in the matter, men drinking that, which hath no fitness in its nature to nourish and sustaine ours, either by qualifying heat, or helping moisture; nor was euer indeed appointed of God for such a purpose: such was ° blood (in some sort) among the Heathen, when they drunk it, as you would in some cases) milk frō the Cow or Goat: such were other mixtures, and potions taken onely for the enraging and strengthning of lust: and to this head, if Tobacco (as it is vsed by the most) were referred, I thinke it were no error. Adde to this another error in matter (if not in respect of the object simply, yet in a reference to the subiect) and that is, when men without regard of yeeres, or strength, or constitution, powre in, that which is too hot and big for them.

Thirdly, that either Gen. 9. or Act. 15. should deny Christians all vse of blood for food, I cannot be perswaded to thinke: but *hæc ebiter.*

So is the first error: the second is committed in the measure of drinking, when a man exceeds: first, his strength and braines: secondly, his purse and means, at least Gods allowance: thirdly, when he lauishes out his time, & sits too long at it, &c. and (to be brief) whē his measures are vnmeasurable.

Mensuras sine mensura. Aug. de verb. Apost.

The third error is in the manner, chiefly when men be prophane against God in the vse of his creatures, not seeing the Lord, yet dishonouring him, and spicing their cups with oaths sometimes, sometimes with words of prayer and scripture, which sound most ill fauouredly in a drunkards mouth, as *Salomon* tels vs.

Prou. 26. 9.

Amos 6.

Secondly, when towards men they become vnmanlike and vnciuill, so farre from remembring (amidst their bowels) the affliction of *Ioseph*, as that they forget the nature and flesh they are cloathed withall, cease to be men, suffer themselves to be transformed by this *Circe* (drinke) into swine, shewing as little manners one towards another, as such creatures doe, and no better.

Prou. 23. 2.

Thirdly, when in respect of themselves, they haue no command ouer their affections, so farre from putting a knife to their owne throat (when they haue taken enough) as that they be ready to place it in a Tapsters belly (if he offer to set bounds to their throats, and will fetch no more) at least they vnlesse themselves, when meanes, and time and company will not permit a sacrifice to their *Bacchus*, to their belly.

4

*Vox pecudis
von hominis.
Full, in Tusc.*

The fourth error is in the end, when Gods ends bee not thought vpon, but the contrary, when they drinke not to serue God and to set vp him, but to other purposes, to wit, that so they may lay their consciences on sleepe, drinke and driue out the threats of the word, the thoughts of death, saying in the Epicures words and a beafts language, Let vs eate, drinke, to morrow we shall dye.

Secondly, when they drinke not for strength, but lust, and pride, to shew how full of Satan they be, and how neere to swine.

Thirdly, when they drinke, not to be seruiceable to mankinde, but to abuse their brethren, to lay others vnder table, to satisfie reuenge, to discouer others secrets, to picke others purses, &c.

And for the waies and meanes, how, and whereby drinke comes to be abused, so much only in regard of haste.

3

Now followeth the third thing, the degrees namely of these

these abused drinkings: and here we meane not to enter into the mysteries of this black art, nor spend time in particularizing the seuerall orders and degrees of these professors, as some others haue done, but only content our selues with thus much. First, there is no man liuing but failes in some of the named particulars, yet secondly there is a difference: As the Hea- these abuses and corruptions raigne in some, that is, they be thens distin- ordinary, they bee affected, they be iustified, at least secretly guish between allowed. Secondly, they bee mortified in others; that is, ebrius and some men doe not ordinarily (nay not once perhaps in an ebriosus. age) breake out into any grossenesse, nor at any time allow themselues in any exorbitancie; but they striue against the sinne, they detest it, they bewaile it in whomsoever, and it is an *Hazael* to their eyes: our speech throughout is directed 2. King. 3. against the former degree of drunkennesse. Now seeing then we vnderstand one another, and the particulars of this sinne, doe but see (I passe to the second thing mentioned) what reason we haue to tremble: for I demand, is not drink abused with vs? do we drink to God, to health, to strength, to the Common-wealth? What? is there no failing with vs? in matter none? in manner none? in measure none? in the ends of drinking none? Or is this failing in the waine and muchwhat mortified? Oh that I could answer affirmatiuely! but alas I cannot: men drinke God out of their hearts, health out of their bodies, wit out of their heads, strength out of their ioynts, wife and * children out of dores, * As the Rus- the land and kingdome out of quiet, and plentie: and threaten all with miserie. A generall charge is nothing without sians in Ma- particular instance, lets touch vpon the heads proposed: and ster Ienkinsons voyage. first, if wee begin with the matters abused, I am at a stand, and wot not well what to say, lest in reproofing I become a teacher, as it fared with another in the like case: this I may say in grosse, the Diuell is turned Brewer, Mountebank, and some Apothecaries are not his worst drawers, who haue their cups of fornication also as well as the hostesse of Babylon: one thing is in sight and sent, the whole land stinkes of it, vnlesse it be where the brightnes of his Maiestie dis-

pels the smoake, and that is Tobacco. Doe you euer thinke it was Gods meaning, that that hearbe should be so ordinary a liquour or perfume, that euery Gentleman and beggar, euery Tapster and Hostler, euery Carrier and Tinker, should make a bricken of his body, and a chimney of his nose? Oh the vanitie that that poore creature is subiect vnto: to what drudgery is it put, though Maiestie it selfe hath spoken for its libertie?

St. W. R. bisto.

*Satis est populi
flumisque, Ce-
resque. Lucan.
4. Pharf.*

*Chrysost. in
Gen 9. Quoti-
die moriuntur,
&c.*

What should I speake of particular drinckes? Is it not lamentable to see, how farre wee are fled from the Patriarkes water? If Heathens bewailed this, should not Christians? What a thing is this that children be halfe killed before they are borne, with distempered drinckes (as one more iustly, than fitly, vpon the occasion of *Samsons* diet complains.) What a griefe to see how euery boy and girle now adds fire to fire, and be all for the strongest: the strongest Ales, the strongest Beeres, the strongest Wines, the hottest spices. Are not our swaggerers like to doe their countrey seruice one day, who without scalding can powre downe cups of your hottest waters, and drinke more spirits in a night, than their flesh and braines be worth? Verily here is an abuse, a great abuse thus to discontent nature, that is content with so little. But as yet wee be but in the hauen; if wee lanch into the deepe, wee shall meete with Sea-monsters: for come to the measure of mens drinking, and what measure finde you? no time is long enough for this peece of seruice, not the day, not the night, not many, not any: men haue nailed their eares to the doores of a Tauerne, they haue agreed with Satan; Master it is good being heere, lets build; there they liue, nay dye daily said a good Bishop, and excellent Preacher. Come to a mans house, and where is hee? his wife knowes not: aske the seruants, they know not; when will hee be at home? they cannot shew you; yes they can, but they blush to speake: forsooth the matter is this; ther's his house, but his dwelling is at the Alehouse, and when all his money is spent, if then his wife will fetch him home with a lanthorne, and his men in a barrow, he comes with as much sense

sense as *Micols* Image had; else Sunne and Moone goe ouer his head, till hee hath slept himselfe sober, and watched himselfe drunken. Againe, there be (how many can you tel)? who know no calling at all, but to suruay the high-waies to the Inne, to giue the watch-word, who makes the best, and to deuise new waies and wagers in quaffing.

No cost is too much, that is bestowed vpon an Ale-poste, great is this *Diana* of the Ephesians; men will maintaine this trade, as farre as euer *Demetrius* his, as farre as euer *Ionathan* would support his dearest *Dauid* to their bow and sword. If they haue a groat, it burnes in the purse, till it bee drowned in drinke; if gold, they change it; if plate, they pawne it; away goes all, to the coates on their backs, rather than they will scante (as they say) their belly; nay, if they had a iewell as rich as ten Lordships, or as that of that vn-womanlike-swaggerer, the throat should haue it. How often haue I seene vermine sucking the drunkards bloud as fast, as hee that of the grape and mault; yet would hee not leaue his holte, nor loose his draught.

1. Sam. 18.

Cleopatra.

What is said of these, may also of the third. Oh that I in speaking, you in hearing, could mourne for it as we ought, I meane at that shamefull conquest, which drinke gets ouer our owne flesh; when did the Sunne euer see some men sober? how are our townes pestered, and wayes strowed with these filthes? Oh the drunkenesse that is in one day in this land at some Faire or Market to be seene? Goe but to the townes end where a Faire is kept, and there they lye, as if some field had bin fought: here lies a hat, there lies a cloake, here a man, there a youth, there (alas for woe) a woman, nay, a swine with a womans face; goe into the back lanes, and there you haue them among froggs and toads, their fittest matches; goe into an Inne, and what roome is free; no hospitall yelds so pitifull a sight, no dunghill so filthy a smell, vah, vah, vah, you would sinke to see and smell, what from me you shall not heare; Oh Lord, it is thy vnspeakable mercy, that a land so sicke of drinke, doth not spew vs all out.

*Ebria muliere
nihil turpius.
chrys.*

But this is not all, men faile in the manner, as well as in

*Balu. in Iud. 3.**Prou. 26.
So Chrys. and
Basil call him.**Videas alios po-
cula in tela ver-
tentes, scyphum
in faciem conui-
ue iacere, &c.
Hier. in tit. c. 1.**Accusationis oc-
casio est adiura-
mentum per ve-
gem frequentius
non bibisse.
Hier. Ubi supra.*

the measure. Faile, first, against themselves, louing drinke, as they should doe God, aboue all, aboue wealth, health, credit, child, wife, life, heauen, saluation, all calling for that as the Pope for his dish, euen in despite of heauen.

Faile (secondly) towards others in point of Christianitie, shall I say? nay, in ciuilities and humanities. *Salomon* in describing a mad-man, fitly points out the drunkard, who is but a voluntary Bedlem; nay, diuell; he casts fier, arrowes, swords, all in iest and sport, this the generall; for particulars, I cannot be excused, if I shal pollute this aire with the report of their out-rages, Oh what horse-play? what mad base, brutish behaiours passe betweene cups? what contempts are there and then vttered, against all authoritie? It is a small matter to sit vpon their Parish Priests (as those hogs-heads terme him). In such a meeting, they will visit a whole Dio-cesse and Prouince: nay, the sagest Iudge, the grauest Counsellor, and greatest Peere in the land, must doe seruice to their court, and be summoned before the Ale-bench: nor will they stay here; when they haue hufft their smoake into the face of these, they will haue a health to Prince *Charles*, to King *Lames*, and what not for the honour of England? Shall I tell you? when I see his Maiesties picture hanged vp for a signe, me thinkes it mooues me a little; but more to see him set behind the table in the hall, there to welcome the guests, and to be an eye-witnesse (as it were) of their beastlinesse: but when I thinke of the strange saucinesse of base vermine, in tossing the name of his most excellent Maiestie in their foaming mouthes, and in daring to make that a shooing-horne to draw on drinke, by drinking healths to him; I cannot be in charitie with the places that permit this; with the persons that pardon this, much lesse. with such belialists as practise this. But now when we passe from men to God, and see how the name of the Lord is pierced, it would make a dumbe man speak, a dead man almost to quake. Did you neuer heare how *Cesar* was vsed in the Senat-house? if not, yet you know how a kennell of hounds will fall vpon the poore Hare; one ketcheth the head, another the legge, a third the throat,

throat, and amongst them shee is torne in pieces; euen so these hellish miscreants, these bodily, and visible diuels, hauing their tongues fired and edged from hell, fall vpon the Lord Iesus; one cries, Wounds; another, Bloud; a third, Heart; a fourth, Body; a fifth, Soule; and neuer leaue stabbing, and tearing with their stings, till no whole place bee left. Oh miserie, Oh wickednesse, what shall I say? oh that euer any that wore Christs badge, and bore his name, should thus rise against him.

Haue we yet done? I would we had: but we shoote at a wrong marke in drinking, so wide are we. Our aime should be Gods glory: but many drinke to this end, that they may the easier forget God, forget him in his threats which stick in their soules after sermon; forget him in his iudgemēts, which haue taken hold of some of their companions; they drinke, to the end they may drowne conscience, and put off all thoughts of death and iudgement, to the end they may harden and harden themselues against all the messages of God, and make themselues both to know and moue at Gods own words, as in this Prophecie we find afterwards; how many a mans heart can tell him, that this hath been one of his speciall errands to the cup?

קריק &c.
Chap. 28, so I
conceiue our
verse there af-
ter good Au-
thors, old and
new.

Secondly, our aime should be the repairing of nature, and fitting of our selues to all due employments: but woe to vs (to many of vs), we drinke for lust, not for strength, Eccles. 10. wee burden nature, and oppresse our selues against the rule, Luke 21. we doe not helpe our selues, and enliuen our spirits.

Thirdly, our aime should be the common good, but wee drinke to the common hurt: the commonwealth looses a member by our drinking; nay hereby many wits and bodies are made vnfauourable salt, such as can marre any soyle, but mend none; doubtlesse our brethren receiue much hurt by our drinking, some in their braines, whilest they are made giddie; some in their estates, whilest they are called from their calling; some in their names, whilest they bee buckt with drinke, and then laid out to bee Sunn'd and scornd; some in their chastitie, whilest their fellowes vse them, as

Lots

Amongst the
Lai. after *Pla-*
toes rule, &c.

Lots daughters him; some in their proiects, whilest drinke is made but a *Dalilah* (as in some states it hath been) to know their secrets; some in their estates, whilest they are cousoned by play or bargaine, some (to make end) in their life, whilest *Ammons* mirth is the watch-word to the murtherer.

1. statue 40.
Jacob.

1. Thel. 5.

Acts 2.

Hitherto the case goes hard with vs, when there is no abuse (in this kind) but wee are guilty off. There is but one thing now left for our reliefe, and that is, if these abuses bee now mortified: now dying, and are they so blessed be God. Our Lawes smite in some measure at the sinne, and seeke the preuenting of sundry disorders, for time, place, measure, &c. But where is execution? where is the cure? the sinne liues still; nay, reignes; nay, growes into practice and credit daily. Heretofore it was a strange sight to see a drunken man, now it is no newes; heretofore it was the sinne of Tinkers, Hostlers, Beggars, &c. now of Farmers, Esquires, Knights, &c. heretofore *Pauls* speech was currant, they that are drunken, are drunken in the night; now they feare not the light, the Sun-shine; heretofore *Peters* argument was more than probable; these are not drunke, for it is but the third hower of the daw; now men are growne such husbands, as that by that time, they will returne their stocks, and haue their braines crowing before day.

Now then in the midst of all these threatening sinnes, and fearefull protocations, shall we be fearelesse? shall wee now (when the Lord begins to visit) come in with an *omnia bene*? no, no; these things cannot be hid, must not bee dissembled, but must draw some teares from our eyes, some sighes from our soules, some prayers from our hearts; wee must flie to heauen with petitions, lest these crying abuses preuent vs, and get a grant of iudgement against vs first; drinkings in mens butteries call for vengeance, drinkings in ale-houses call for vengeance; drinkings of old, of young, of rich, of poore; drinkings in our Townes, Cities, in all corners, in all sorts call for vengeance; you that be sober, godly, &c. you that haue acquaintance and acceptance with God, stand in the gap, list vp a prayer, call, cry for mercy, say,
Lord

Lord spare thine inheritance, spare our Townes, our land, our people. Oh you, you must be drunken with teares for this drunken age, else God will goe on to make the earth more drunke with raine, and well we escape, if the sword bee not made drunke with our blood.

As for the second sort (whom in speciall this concernes) let mee speake to them in *Joels* words; Awake yee drunkards; nay all yee abusers of drinke (though not to worst drunkenesse), all yee who imploy your wits, to find out new drinks, as *Anah* mules, and proclaime rewards (like those old monsters) to him that can perfect your knowledge in this black art: all you who drinke one liquor, to draw on another; not to quench, but to encrease thirst; not to qualifie, but to enkindle heate: all you who know none other calling, but to visit Taverns; who haue none other rule for time, but when company and drinke forsakes you; who haue none other measure but this, to fill the vessell so full, that it runnes out at your very noses, who keepe none other rule for expence but this, to spend all to the cloathes on your beds and backs: (to make end,) all you, who faile either in manner, or measure, or end of drinking in any grossenesse, do you tremble at the woes that are gone forth against you (I meane) against your estates, against your bodies, against your soules, against you in this life, and against you in the life to come. Know you, that without repentance, *Paul* will bee found a true Prophet, *No drunkard shal inherit the kingdome of God*: and yet know withall, that vpon repentance, the *Corinthians* were both washed, and iustified; and therefore be no longer mockers, lest your bonds and miseries encrease; but turne your laughter into sorrow, your feasting into fasting; be reuenged of your selues, of your lusts, and meete your God, and make your peace whilest now wee call, and you heare; and of this vse so much.

Alex. in Plut.
and some of
the Emperors
in
Sueton. &c.

1. Cor. 6. 10.
II.

In the next place, we passe to instruction, and first for your owne priuate and particular, be affraid of this abusive, excessive, vnseasonable drinking, especially of that which is so frequent, and is euen naturalized, being once a stranger, I
E
meane

Vse 2.
Non comedis
Germane bibis,
tu non bibis An-
gle, Sed, &c.

meane that swinish swilling, that makes sicke the land; Oh feare that besotting sin that takes away the heart, especially from God, against the first commandement; that idolatrous sinne, that makes one worship the belly, in stead of God, against the second: that blasphemous and execrable sinne, that makes a iest of Gods words, Gods name; that profane sinne, which makes no difference of nights or daies, but most rages on the Sabbath; that wilde and vnruely sinne, that knowes no Magistrate, no Minister, no Father, no King, no *Cesar*; that murderous sinne, that kills more than the sword, and feeds vpon fier; that adulterous sinne, that fills all corners with whoredomes; that theeuish sinne, that steales away mens time, purses, wits; that robs the poore of his due, and throwes that, out of one swines nose and mouth, and guts, that would refresh a whole family; that slanderous sin, that lades the world with tales and railings, against the hoast of the liuing God; that Atheistickall sinne, that beleuees no more the threats and promises of God, than if some cousoner had spoke them; that hellish sinne, that hardens and makes vp the heart against all repentings; that vnnaturall sinne, that puts off al thoughts of ones family, ones selfe, and sends him on grazing with *Nebuchadnezzar*; nay on swilling with hoggs and other swine; this sinne, this vile sinne, thus transcendent, doe you feare, doe you shunne, do ye abhorre, as hauing the seedes of it in your nature. But how shall we be able to auoide it? First, do but dwell vpon the things deliuered, next obserue these rules, which now I can but touch.

Rules and remedies against drunkenesse.

First, mortifie your carnall affections, and (as *Salomon* speakes it), put your knife to your throat; say, I could (but I will not) take more than is good, or is fit.

Prou. 23. 2.

Secondly, shunne the occasions of sinne, (as *Salomon* giues direction in the fore-mentioned Chapter for some particulars, as for company and place in the twenty verse; and in another, he forbids looking on the wine, and staying at it) for this sitting by it, and blowing ouer it, puts a man into the hands first (and afterwards vnder the power) of drunkennes.

Thirdly,

Thirdly, heare *Paul* Ephes. 5. 18. *Be not drunke* (saith hee), Ephes. 5. 18. 19.
do not souze your selues, no (would some swillbowle say)
vnlesse the drinke be right, nay (saith *Paul*) *though it be wine*;
Oh, but that is very pleasing, how should one forbear that?
be filled (saith he) *with the spirit*; drinke liberally of Gods Cant 2.
wine in his wine-seller and buttery; saour spiritual things,
and then thou wilt clearly see, that spirituall wine as much
excells naturall, as old doth new, and infinitely more: nay,
(as *Ephraim* concludes) *I haue seene the Lord, and what haue* Hos. 14.
I to doe with Idols? so wilt thou say, I haue drunke of Gods
dainties, and what haue I now to doe with puddle? Oh, but
this diet is not so toothsome as wholesome: *Pauls* course is
safe in deed: but there is no mirth, no comfort in it. Yes
(saith *Paul*) this is the onely way to fill the heart with ioy, 19.
and the mouth with songs, and the house and soule with
sweete melody; and therefore if mirth be your marke, leaue
excesse and drunkenesse, which hurts the mind, and makes
heauy the heart, Luke 21. and fall to spirituall ordinances, to
spirituall exercises, spirituall company, spirituall graces, and
these will fil the heart with ioy, and yet not empty the purse Esay 55. 1.
of coyne, as our Prophet after will tell you; after these direc-
tions, we might adde *Peters* counsell, Be watchfull and so-
ber; *Pauls* charge, Redeeme the time, and many such like
wholesome receipts, against this noysome disease: but I can-
not tarry, and therefore I passe from the generall to some
particular instructions.

And first, such persons as trade in these commodities, and Vers. 3.
vent and vtter drinckes of many sorts, are deeply engaged
in this point; and (were there hope of doing good) they
would be minded of their wickednesse, in entertaining tray-
tors against God within their doores; and of their danger
in suffering so much impietie to rest within their gates. One
sinne of theft, one of periurie, is enough to rot the rafters, to
grind the stones, to leuell with the ground the walles and
roofof any house. But, Oh the oathes, oh the lies, oh the Zach. 5.
rhefts, oh the whoredomes, oh the numberlesse and name-
lesse abominations that are committed in some Innes, some

D. Sclat. in
1. Thes. 4. 11.

Acts 19.

Ps. 4.

V. Dan. & Stow
in W. I.

Tauerns, some Alehouses: farre bee it from vs to blame a good calling, to accuse the Innocent in that calling, wee doubt not but the Lord hath some, hath many in the world in Tauerns, Butteries, Sellers, Stables, &c. but (alas) we haue lesse cause to doubt of what hath been said, touching many of these places, too many of them are euen the nurseries of all riot, excesse and idlenesse, that make our land (I speake it in the words of a very iudicious Diuine, and grounded Text-man) another Sodome; and furnish (yearely) our gayles and gallowsses. But should I speake to these, I should but speed, as *Paul at Ephesus*, I should be cried downe with, *Great is Diana*, after some one *Demetrius* had told the rest of this occupation; *Sirs, ye know, that by this craft we haue our wealth.* Surely, feare of hauing their Signe pulled down, their license called in, cannot preuaile with some; and therefore it bootes not vs to speak. Onely to you (beloued) let me speake a little touching your charges, you are not willing to haue me long now, in short receiue me thus: you, amongst you that loue the Lord, the Church, the state, your selues, and people; helpe the Lord against the mighty; suppress, nay, preuent this sin in your owne houses, let not a swine come into your parlors, sit at your tables, lie in your sheets; out with him, out with him, out with the man if he be a moouable; if not, yet out with the drunkard, smite the sinne, saue the man?

Secondly, quench this fier and flame in your townes as much as lies in you: you that be Church-wardens present it; you that be Iurers endite it, you that be Counstables and officers smite it; all, all, shoote at it, lay at it, as at a common enemy; tell me not he is a friend, a Gentlemans kins-man, a Gentleman that offends; hee is better and greater than any Gentleman, that is offended; learne to feare, to loue him: yea, learne a Norman distinction; when *William* the first, censured one that was both Bishop of Bayens, and Earle of Kent, his Apologie to the plaintiffe Popeling was, that he did not meddle with the bishop, but the Earle. Doe ye the like, let the Gentleman escape, but stocke the drunkard; meddle not with your friend and kinsman, but for all that, pay the drunkard;

Kard; if you doe not to your power, you shall haue *Ahabs* 1.King.20.42.
speede, his faults shall be beaten vpon your backs.

But most of all are such as are within the commission of
peace, to be intreated in Gods name to remēber him, them-
selues, their countrey, their oathes, and to bend all their
strength and power against this monster: and first let it
please them to begin with themselues, and to lay a law first
vpon their owne appetites: that done, looke they to their
owne butteries, which are (in some places) the very shops of
Satan; and whence tis held (in some houses) a disgrace to the
place to see a man returne sober: tis very vnhandsome to
sweepe the court, not the chamber, (I meane) to purge the
countrey, and not our owne houses, ah euery corner there
would bee rifled: nay such gouernours must follow their
people and charge, into others houses too, and (if I mistake
not) they shall finde some of them sometimes first and last in
the Alehouse: when they haue done with their owne, they
should ouer-look other houses, other townes, yea the whole
countrey, whose sworne seruants they professe themselues
to be. I may not be long now: what shall I say to you of
this ranke? Is there any loue of God, any hatred of sin, any
zeale, any courage, any conscience of an oath in you? away
with drunkenesse out of your houses, townes, liberties:
downe with many Alehouses, the very thrones of Satan,
balke none, beare with none that offend. Say they be poore,
in whose houses the sinne is practised, tis better that one or
two should lose their gaine, than townes of men their wits
& soules. Say they be great and rich that be drunk there, let
them speed thereafter as King *Richards* prisoner did, of what
fort soeuer they be; if they will be drunkards, let them drink
of the drunkards cup, for here as much as any where. impu-
nitie doth harme; and heere (if any where) at any time let
your zeale sparkle, and indignation burne: now, now, at
least bestirre you, when as our Market-townes (like that in
another countrey) stand all almost of Brewhouses, and Tip-
pling houses.

*Non oportet ut
vitia domus
tuae ultimus
scias. Bern. de
confid. lib. 4.*

*King of Cy-
prus, vid. Hol-
lioth. in Rich. 1.
Impunitas au-
sum parit, ausus
excessum. Bern.
vbi supra.
V. Borer. of
Hamburg.*

Lastly, is bad drinking so dangerously wicked? then let *Verf. 5.*

this be still the Apology of the sober and religious; let quaffers quarrell, rage, scoffe, threaten, curse, lade thee with a thousand censures, yet hold thou thine owne still, pledge the diuell for none of them all. Oh but I shall be held vnkinde: Nay, rather charge them with vnkindnes, who transgresse the lawes of friendship, and exact torments in place of curtesies. What sense is in it, that thou (to gratifie a beast) must hazard thy health, life, credite, soule, all? Oh but I shall be reputed vnciuill, and vnmanerly. Not so, vnlesse it be with such giddie braines, whose kindnesse is but a dog-kindnes. A Spaniell in great loue to his master will leape vpon him, flabber his cloathes, lick his face: is it (I pray you) any inciuilitie to beate downe such a curre? I tell thee, a dogge will not more defile thee than this drinking cattell will, vnlesse thou beate them off. Oh but I do not speake of those beasts, that must bee answered and haue right done them, in the same measure, gesture, course, &c. but of such only as leaue you to your measure (so you will keepe a turne, and your time in pledging) is it any hurt to pledge such? How pledge them? you mistake. if you thinke that we speake against any true * ciuilitie, or other lawfulness: but if you make the question this, whether it be lawfull for a man to answer others in drinking, so long as hee doth neither make his stomacke too heavy, nor his head too light, you haue our answer already from *Esay*, from *Salomon*; you may farther vnderstand by *S. Peter*, that sipping & bibbing is naught, as wel as stark staring drunkenesse; and indeed one leades the way, and becomes Vsher to the other: Woe (saith *Esay*) to him that is strong to powre it in: Woe (saith *Salomon*) is hee that staies by it, that lookes on, &c. If thou lust to pledge the Lords Prophets in these woes, pledge good-fellows in their measures and challenges: if not so, learne still to shape a peremptorie answer to an vnreasonable demaund. But what if they begin a health to my betters, perhaps to the Kings Maiestie, wherein alleageance will be challenged if I pledge not. What then? what then? I haue scarce patience to answer such a question: what? a matter of alleageance to pledge

* Yet still with
Ambrose his
 caution in an
 other case to
Monica: *Nec
 vlla occasio se
 ingurgitandi
 detur ebriosi.*
August. Confess.
lib. 6. c. 1.
*οὐκ ἔστιν ἰατρικὴ
 τῷ. &c. 1. Pet.*
 4. 3.
*Qui modica
 spernit paula-
 tim decidit.*
Aug. Confess.
lib. 9. cap. 8.
 See how *Moni-
 ca* came to be
 called *Meribi-
 bula*.

pledge a drunkard: me thinkes an officer were not worthy to were a gowne, that could brooke this alleageance. Oh that his Maiesty did but heare this language! But for thy selfe, say, I am too base a worme to tosse the sacred name of a King amidst cups, the Kings health is of too too high a price to bee put in a pot: say, * I will pray for the Kings health, and drinke for mine own. But I see you would haue an end, at least tis fit you should.

For conclusion, let vs (for a last vse) here see, and admire, and magnifie the patience of God, who in so great prouocations holds his hands. Oh (beloued) did we heare, and see and smell, and know whats done in some one Tauerne, some one Alehouse in this land, we would wonder that the earth could beare the house, or the Sunne endure to looke vpon it. But (alas) how many of these houses be there in some one towne? how many of these townes in some one shire? and so we might goe vpward.

Now the Lord of most glorious maiestie and infinit puritie, sees all, heares all, knowes all, and yet behold wee liue: nay, the Lord still causes heauen, earth, Sea, land, all creatures to wait vpon vs, and to bring vs in, all due prouision: nay now (this haruest last) hee hath abounded in that blessing and graine, most which hath bin most abused to drink;

here is patience, here is mercie, here is bountie. Lets

stay here, and suffer our selues to lose our selues,

in the meditation, and admiration of

this wonderfulness.

FINIS.

Bibamus pro salute imperatoris & qui non biberit sit reus in deuotione, said some of old.

See Ambr. his answer, de Hel. & ieiunio, &c.

** The last Lord Chancellor, Apothegmes,*

*Si ad hoc venerit
ut bibi decesset
vitali aut morali
malitia deat ut ea
huc sobria occidit
huc cum p. r. b. r.
fate an. ing. mor.
he Aug. de Ten.
rem. 232. p. 24*

*2. aut. in uita - sancti hominum agnoscere iungere q. m. r.
minibus libenter & abun- dante suar animar & profanter ostender
Aug. de Temp. torn. 232. p. 241. m.*

Samuel's Fun-
eral in the mar-
ket.

Postscr. **G**ood Reader, if the Printer mistake my bad hand
for marginall quotations, (which only for the avoi-
ding of offence I haue annexed, because I would not be thought
(as some haue spoken) phantasticall in sleighting antiquitie and
good Authors) I pray thee shew me the like fauour which thou
didst vpon the like occasion in another Sermon: and as for pettie
slips in the Scribe, couer them with thy mantle of loue. Vale.

FINIS.
